Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(毎月一回十五日發行但八月、十月ハ休刊)

Vol. XXI. KOBE, JAPAN, JAN. 15th, 1918. No. 4.

CONTENTS.

CONVENT OR WHAT?
SUSAN ANNETTE SEARLE.
MATSUYAMA LETTER.
HORATIO BANNISTER NEWELL.
CHRISTMAS AT THE CHINESE NIGHT-SCHOOL.
NETTIE LORENA RUPERT.
HOME AGAIN AND BACK AGAIN.
AMY ELIZABETH MCKOWAN.
A YOUNG MEN'S BIBLE CLASS.
ARTHUR WILLIS STANFORD.
GENERAL NOTES.
PERSONALIA.

Convent or What?

One of the privileges of those who are so fortunate as to work either as teachers or as students at Kobe Jo Gakuin is that of coming into touch with travellers from all parts of the world and with many of the great world movements. This privilege would have been much limited had we moved, as was for a time seriously considered, out into the country. These years of world war, so divisive in many respects, are increasing our opportunities of this kind, as friends on their way to or from India, Africa, and even Turkey, who formerly would have gone by the Atlantic, now frequently cross the Pacific. In September we American teachers began counting the extra plates set for guests, Japanese and foreign, at our table, but stopped after passing the one hundred mark, some time ago.

American women in Kobe have been drawn closer together this fall by the organization for war relief, and we also have found that, however busy one may be, it is always possible to do one thing more, in case that one thing is sufficiently appealing. At patriotic dinners and other celebrations the American faculty is always represented, as well as on the lists of Liberty Bond subscribers and Red Cross membership.

Professor Yokogawa's return from America after his year of study and investigation, with an A.M. degree and a stock of interesting information about the country, is tending toward international unity; as is also the sojourn in Kansas City for further Bible study, of Miss Oda, for some years a member of our faculty. Miss Tsune Watanabe, one of our best known graduates, has just gone to America, first to attend the World's W.C.T.U. Convention in Washington, and then to do evangelistic work for Japanese women in America. As president almost from its beginning, of the woman's missionary society of the *Kumi-ai* churches, she is especially fitted to undertake this mission.

Another piece of work of international importance in which we are deeply interested, is the instruction and training of emigrant women on their way to America, for which plans are being made by the National Y.W.C.A. Miss Michi Kawai has recently been in Kobe working up the movement by personal interviews, as well as by a public meeting held under the auspices of two of the city women's clubs. As at least half of the Japanese women who go abroad, sail from Kobe, it is certainly an important

center for such work. Altho the school is not officially connected with the movement, both the teachers and the student Y.W.C.A. are watching for opportunities to assist.

At the meeting here in October, 1916, of the National Woman's Christian Education Association, Miss DeForest was appointed chairman of the most important committee, that on Social Standards, with special reference to intercourse between young men and young women. This committee did such good work during the year, that, at the last annual meeting, it was continued, and is now working in co-operation with the corresponding men's association. Something authoritative and valuable for all Christian schools in Japan is likely to result from this joint action.

It must have been because of her activity on this committee, that Miss DeForest was recently asked to give an address on table etiquette before the etiquette teachers of the Osaka girls' schools. As usual, she rose to the occasion, tho she does not desire to pose as a specialist on the subject. The same day she gave to the women teachers of one of the large girls' schools in Osaka, a talk on Social Standards which she had given a few days earlier to the English Club at the Kobe Y.M.C.A.

Miss Rupert, under pressure, consented to act temporarily as principal of the Chinese Christian English Night School, and has been doing excellent work there. She presided at their Christmas gathering, which was also the formal opening of the pleasant and convenient room they have fitted up for their school. The exercises, including a good rendering of the play "The Other Wise Man," did them and her great credit.

Other members of the faculty have occasional opportunities to give lectures, or to assist in concerts, and in such ways the school is making its influence increasingly felt in the educational life of the nation.

Nor are the students confined entirely to the monotonous routine of academic work. On the Emperor's birthday, friends from the Baikwa and the Dōshisha Girls' Schools joined them in a series of much enjoyed tennis games. In November they entertained their home friends by an afternoon of field sports, preparation for which had, for a few days, threatened to interfere seriously with their regular school work.

The modern history class gave a Luther exercise one morning at chapel, the Sunday-school teachers reported their various schools interestingly at another chapel exercise, and the Y.W.C.T.U. brought out five of the younger girls, another morning, in a spirited medal contest.

The students' display of fruits, flowers, and vegetables on the chapel platform, at the Thanksgiving service, November 23rd, was larger than usual. The flowers, with Scripture verses attached, went to some of the hospitals. Besides the companies carrying gifts to well known charitable institutions, one group of girls visited a poor Russian family, and came away much touched by the thanks and blessings their fruit and flowers called forth.

Instead of the "family" Christmas exercises, which the students usually plan, to which outsiders are not invited, it was decided this year to hold a Christmas meeting of the literary society, and to invite guests. The exercises, held on the evening of December 22nd, were well attended, and passed off successfully. The Japanese play, a translation of "The Santa Claus Family," and the English play, Dickens's "Christmas Carol," which had been prepared with great care, were perhaps of the most general interest, but the music, recitations, and essays showed equal ability and faithfulness in preparation,—and the whole evening preached a strong Christmas sermon.

Through the various Sunday-schools for which our students have more or less responsibility, the Christmas message has gone, this week, into many homes, and the little ones themselves have

brought their mite to swell the gift going from the Sunday-schools of the world to the suffering Armenian children.

We see, by these examples, that the modern Christian school for girls is anything but a convent. It not only prepares its students for future usefulness in the wide world, but keeps them even during the period of preparation, in touch with the needs and opportunities of that world.

(Miss) Susan A. Searle.

Matsuyama, Iyo,
Dec. 25, 1917.

Dear Mr. Editor,—

I'll begin right by wishing you and all yours a Merry Christmas,—if anyone can be truly "merry" in these days of world-convulsion and overturning and disaster. But that wish is one of the conventionalities, and perhaps it is well to attempt to preserve a few of those out of the wreck. And with it goes the concomitant conventionality of a wish for a Happy New Year,—as happy as world conditions and private pocket book will allow.

But what I started to write about was not conventionalities, but a few actualities in our work here in this city during the past month. You will remember the old Matsuyama church building, I am sure,—what was once a school building, in the old days, but looked more like a Shintō temple than either a school or a church. Much talk has been indulged in, during many years, on the subject of repairing the old structure and making it a bit more "churchified," opinions varying all the way from the slightest possible interior repairs, to the razing to the ground of the old edifice and building anew on modern lines. One party advocated the sale of the whole present property (which was acquired originally for a few hundred *yen*, but now would command many thousand), and using the proceeds for erecting, on a new site, a thoroly modern structure. This view seemed at one time likely to prevail; but the pendulum swung back at last to the more conservative side, with the result that the old historic building, which is one of the landmarks in the city, was allowed to remain practically unchanged in its outward appearance, while the interior was subjected to most thorogoing renovation, amounting to a startling transformation. The old pillars and posts that once served as interruption to the vision and vexation to the soul (and incidentally as abutment to the ceiling), have been removed, the old ceiling raised high and put into white plaster, with gracefully curved edges all around, making an effective background for the electric indirect-lighting system; the platform and choir space have been broadened and improved; the windows and ventilation embrasures remodeled, so that they actually work in regard to both light and air; and altogether there is no public hall in the city, of equal size, that is as attractive and comfortable to-day as the Matsuyama church.

To commemorate the completion of these repairs, and to inaugurate the new period of life that the church now enters upon, a series of meetings was staged for the latter part of November and the first of December. Rev. Enomoto, of our Hiroshima church, led off with two strong sermons, on the 18th and 19th of November, to full and responsive audiences, a number of whom showed their interest by presenting themselves as inquirers. These meetings were followed up by house-visiting, family gatherings for Bible study, and neighborhood prayer-meetings, under the lead of Pastor Suzuki, and greatly aided by Mr. Aono, of Marugame, who was released from his local work for a month, in order to aid in this enterprise.

The next number on the program was rather unexpected, but none the less a welcome number in the series of meetings. Without reference to these special services, Col. Yamamuro, of the Salvation Army, had planned a trip to this city just at this time, expecting to have meetings in the Public Assembly Hall.

A special meeting of the Local Assembly, however, was in session then, and the hall not being available, he accepted the invitation of the church, to make use of its building, and gave two addresses to audiences that fully tested the capacity of the room. It was estimated that about 800 people attended each service. He is certainly a powerful and persuasive speaker, and the people hear him gladly. It seems that the Governor came to one service, expecting to hear him, but seeing the multitudes both inside and around the doors and windows and even on the low roofs of adjoining houses, he despaired of getting in and departed without making himself known.

After this most interesting and valuable episode, the program was taken up again on the 24th, with the coming of Rev. Mr. Makino and Madam Hirooka, of Osaka. They spoke to large audiences in the church, on Saturday and Sunday night; and on Sunday afternoon Madam Hirooka addressed a meeting of sixty women in our parlors. On Monday night Mr. Makino went to Gunchu for a meeting, while Madam Hirooka spoke to a capacity audience in Komachi church. This last was quite autobiografical, and on the whole her strongest and most appealing address. It was reported verbatim in one of the local papers, running thru three issues. All three of the local dailies gave good space to these meetings, and deserve much credit for their sympathetic and liberal attitude,—which has not always characterized the press here.

The program had, as its final attraction, Dr. Ebina, of Tokyo, who stopped off here two days on his way back from Formosa. He filled the church for two successive evenings, dividing his sermon on "The Religion of Conscience," into two parts, reaching his strong, Christian appeal on the second evening. On the afternoon of his second day, by invitation of the Governor, he spoke in the Middle School assembly hall, to several hundred, —teachers and officials principally, tho a good sprinkling of towns-people.

Results of such meetings as the above are difficult to estimate, but in the present case it is perfectly safe to say that they were all good. Not only was the spiritual life of the church itself deepened and quickened, but there was an evident impression made upon the community as a whole. Between seventy and eighty inquirers handed in their names, and these have been organized into classes for study and nurture, with good prospect of a large part of them being brought permanently into the fold.

As I write, we are in the midst of the annual celebrations of Christmas, that are observed in all the churches not only, but in a number of unattached Sunday-schools and other organizations, which make these celebrations run thru a whole week. The first one here began on the 21st, and the last one is to be on the 27th. As this is Christmas Day, I became a sort of *ronin* this evening, and looked in upon five of these gatherings in the different churches, stopping for a short time in each place to exchange greetings and to taste together with each of these groups the Christmas joys that were striving for expression in pretty decorations, bright dresses, childrens' songs and recitations, tableaux, pantomime and angelic representations,—different companies, but all one in their love and loyalty to the Christ Child. Many thoughts came to me as I briefly joined these several assemblies and felt so much at home in each one in turn,—but perhaps you are not interested in my thoughts; and anyway this letter has become too long already. So I will say good night, and close as I began, with wishing you a Merry Christmas,—the kind of merry that goes with the heart of a child.

Yours in His name and service,

H. B. NEWELL.

Christmas at the Chinese Christian English Night School.

"Christmas here, Christmas there,
Christmas everywhere!
Christmas in our loving hearts;
There's Christmas in the air!"

The Christmas season brings innumerable Christmas entertainments and receptions, until one finds oneself overwhelmed by them. If an account of *one more* proves to be the straw that broke the camel's back, please put the blame on the editor of MISSION NEWS.

The converted Scrooge, in Dickens' Christmas Carol, could say nothing else on Christmas Day, but this: "It's a glorious day; it's a wonderful day." The forty or more foreign friends who were present at the Christmas exercise and reception of the Chinese Christian English Night School on Thursday evening, December twentieth, were quite as enthusiastic as Scrooge in their words of commendation and praise. "That was a fine entertainment." "You certainly did yourselves proud." "What a fine lot of young men they are." "It's a fine work that is being done there," and so on.

The exercises began with a very familiar song in Chinese, "Joy to the World," which verily rang with the joy that one could feel. The Scripture reading in Chinese of Matt. 2 helped to explain the main number of the program, which was an English play, Van Dyke's "The Other Wise Man," that Miss Coe had dramatized. Every part was well rendered, but the main character, Artaban, was especially fine. The appearance of the angel was pretty, being lighted by a red electric light. The English Christmas carol by the junior class, "Good Christian Men, Rejoice," was enjoyed by all, as well as the recitation by Mr. Wong, the Chinese Music, and the violin solo by Mr. Darby Fulton. Dr. Parsons, of the Kobe Union Church, briefly brought to us a fitting Christmas message.

At the close of the program the guests were invited to go upstairs, to spend a short social hour together. The pictures on the walls, white window-curtains, green, Dixie, grass rugs, together with Christmas wreaths, and other decorations, gave the rooms a characteristic Christmas touch, and a homelike appearance. Bountiful refreshments made glad the hearts of the happy throng, and ere they were aware of it, the hour of ten had passed.

We were glad that the Christmas exercises could also be the dedication exercises of our new building, which is just behind the old one. Ninety-two students have been enrolled this fall, and we were very crowded in our old quarters. Suitable buildings to rent are almost an impossibility in Kobe, so we were more than glad to secure this godown. It is two stories high, and has windows all around it. By putting in partitions, a platform, electric lights, and new paper on the walls, it looks very attractive. By so doing, four good sized school rooms, a library room, and an assembly hall, which will seat one hundred and fifty people, are possible. It was a discouraging looking, barn-like building at first, but, after a great deal of cleaning and repairing, all has been changed. The Shan Chih Association, with only a little help from friends, bore the expense themselves, and thus were able to present their infant society, less than a year and a half old, with a complete new outfit. We, their friends, congratulate them upon their earnest efforts, and sincerely wish that they may continue to grow, and, before many years, need a much larger and better outfit than the present one. This building will mean much to them, because of the Christian influences which will go out from it. How we wish that the long-looked-for and prayed-for pastor could be found! But perhaps God, in His wisdom, is preparing us better for the pastor's coming. Already a Sunday-school has been started, and, on Christmas Day, more than one hundred children gathered for their

entertainment. It was the first time that many of them had ever seen a Christmas tree.

The members of the Shan Chih Association are young men of vision and life. Although their association is only an infant, it is growing rapidly. There are about 3,000 Chinese in Kobe. Two primary schools, with a seven year course of study, are all the educational advantages that are offered the Chinese children. There is no middle school for either boys or girls. To meet this need for higher education, the Shan Chih Association is going to open, in January, a higher course of study, consisting, for the present, of only Chinese literature and English. Teachers have been secured for this work. Bible study is to be required of all attending the school, which is to be called the Christian Day School of the Shan Chih Association.

In preparation for the coming of a pastor a Sunday evening service has been proposed. The name of the meeting has not yet been definitely decided upon, but it will be somewhat similar to a Christian Endeavor Society. A song service, reading of the Scriptures, and prayer, will be followed by the reading of one or more chapters from a good book. Then a discussion of the chapters read will take place. In order to direct the reading of the young men, and to help them to read the right kind of books, a library fund has been started. The Christian Literature Society of China has already prepared, in Chinese, a fine collection of good books on religious and other subjects. To do our work efficiently and to seize our opportunities for service in moulding the lives of the young men, we *must* have a library, and such leading Chinese magazines as "The East," "Progress," and "The Student." Some magazines have already been secured. *But our immediate, imperative need is books. To meet this need the Library Fund of the Shan Chih Association has been started. Here is your opportunity to have a share in this splendid work. Shares sell at twenty sen apiece. How many will you buy? The dividends are large. Every share will preach a good sermon, and will bring a rich blessing to many lives. Don't miss this opportunity. Now is the appointed time. Send as many shares as you can to the Principal.*

(Miss) Nettie L. Rupert.

Home Again and Back Again.

It was wonderful to be at home, to meet all the family and friends, to relive together the days of the past, and to realize, as perhaps never before, that this world is after all but a small place. But most wonderful of all was to see the changes wrought in my country by the war. Sad changes, many of them,—for, as you walk along the streets of Vancouver, Winnipeg, Toronto, Montreal, and other Canadian cities, it is a rare thing to meet young men in civilian clothes. Every few days one goes to the station to cheer the boys, as the troop-trains go through on their way to Montreal and Halifax, and, in the intervals, one sometimes goes to meet that saddest of all trains,—the one that bears the wounded and disabled.

To those who know Toronto, one of its most beautiful spots has always been Queen's Park, with its beautiful lawns and flower-beds, its wonderful old trees and well kept walks, in the midst of which are the Provincial Parliament Buildings, and, a little further on, many of the old, gray, stone buildings of the various Colleges that comprise Toronto University. It has always been a place of joy and laughter, noisy with the voices of students. But now old Knox College has been turned into a convalescent home, and, at any hour of a bright, sunny day, one is sure to meet scores of disabled soldiers,—men without arms, men without legs, men without eyes,—these last, the most pitiful of all.

And yet, fortunately, this is only one side of the picture. To be sure, it is the side one sees first; but, almost as quickly, one is struck with the other side, the

bravery of those who cannot go, whose duty it is merely to wait at home,—the cheerful courage with which people give up their loved ones,—and, above all, the wonderful way in which the women of the country have not only accepted the situation, but have given themselves, heart and soul, to the doing of anything and everything that can help their country.

One thing that surprised me, at first, was the liberal collections which I saw taken at almost every meeting where I spoke; but, finally, I came to understand that where people have given themselves and their loved ones, to give money is a very small thing indeed. Fighting in a war that is none of theirs,—save that it is every nation's duty to protect the weak,—fighting side by side with men from other countries, even those left at home have come to realize the brotherhood of man, and the fact that we are our brother's keeper. I met hundreds of women whom I had known before as mere pleasure-seekers, who now are giving to the limit of their time, and strength, and money. Their hearts are full of sympathy, their views of life have broadened, so that, over and over again, I felt that, in spite of all the terrible waste, in spite of the sorrow and sadness that broods over almost every home, a new and better day was dawning for Canada, as a result of her participation in the war.

Because such great questions were being decided, and because there was so much for each one to do at home, it was, in one sense, hard to come back. But now I am here, it seems as if every day was simply crammed full of work, and joy, and blessing.

Whether it is the new enthusiasm that a year of rest and change has given, or what the reason, I know not; but it seems as tho it had never been so easy to get into real, intimate relations with our girls. There are three hundred and eighty of them now, and with the junior classes I am as yet not very well acquainted.

It has been hard to carry all the English work alone, but every one has been sympathetic and as helpful as possible; and, next term, Miss Clara Hard, of the Y.W.C.A., is to give one day a week to teaching English in our school. With this help, and Mr. Allchin's assistance in the music department, we shall be able to carry the burden until some one can be found to give full time to the work.

We have opened two new Sunday-schools, for one of which the school Y.W.C.A. is taking all the responsibility, and we expect to open another at the beginning of the year.

My women's clubs are flourishing, and I have two new ones, which meet in my own house once a month. One of these is for the neighborhood women, whom I have been able to reach through the new Sunday-school, and one is for our Baikwa School graduates.

Almost every week some new call comes, for help in old work, or for beginning new work. At times, I feel almost overwhelmed with the opportunities that Osaka offers for all kinds of work for women and children. But we are praying and trusting that new workers may come soon; and, in the meantime, with God's help, we will "carry on," as they say at the front.

(Miss) Amy E. McKowan.

A Young Men's Bible Class.

This particular class has had an uninterrupted life of ten years. It was started soon after our last return from furlo, with two objects in view, primarily as a promising work for young men, but also in hope of assisting the then Ikuta Church, where Miss Talcott was laboring assiduously to build it up, and where we thought we might secure a special class of Higher Commercial students for Bible study. We planned the hour to make it easy for members to attend the regular preaching services on Sunday forenoons. The Sunday-school occupied the hour

before service, and we met immediately after, in the body of the church, as there was no other place. "A new broom sweeps clean," and on the first Sunday there were a dozen to fifteen, but we did not anticipate a regular attendance of so many, nor did we have it; never again were there as many as on the first day, but the class kept up in an encouraging way, compared with all the various Bible classes we had conducted at churches for a score of years, or more, and showed one of the best average attendances we had ever had; we felt that we had a sympathetic grip on the class, but the hope that members would attend the preaching service was not realized; the pastor had no attraction for students, and they, no interest save in the English lesson; yet there was one student baptized at the church, and for the remainder of his course he was an active worker at the church; soon after graduation, however, he married as *yoshi*, adopted son, into a non-Christian family for the sake of securing a good commercial position, and his Christianity was dropt along with his family name; he "sold his birthright for a mess of pottage."

After two years, the church officers exprest disappointment at no special advantages accruing to the church, said the class often inconvenienct them by preventing their meeting for consultations about church business, and requested that we vacate. This led us to invite the class to our home on Sunday afternoons when the hour could not conflict with any church services. It was with apprehension as to the result of this experiment that we proposed it, for even the Ikuta Church was a very long distance from the Higher Commercial School, and our home was a good ten minutes further. Whether the students would break up all their Sunday afternoon for the sake of the class seemed doubtful, but the change proved popular, and the class took on new life and new enthusiasm, as well as more members. At the church we felt it necessary to make some effort to secure both attendance and new members, but very soon after starting in our home we realized that it was unnecessary to make such effort for membership; the members did all essential advertising, and brought their friends; sometimes single members would introduce half a dozen before leaving the class themselves.

For several years after starting in our home the Higher Commercial students were the predominant element, but for several years now this factor has been well nigh negligible; one such student after graduation last spring, secured a position with a Kobe firm, which lost a ship, a few months back, near the Canary Islands, from a German submarine. The young man remained in the class until his firm sent him to London by the ship that carried Miss Howe to America. Only one such student longer remains. "There's no great loss without some small gain." The dropping out of these students has led to a much higher average attendance upon the class, for their examinations came in March, followed by a long vacation, and the members, what with absence in the New Year's vacation and in the spring holidays, and what with cramming for examinations from mid-January, could not be depended upon for a good three months after Christmas; few would be seen until after the term opening in mid-April; further, over and over, they were absent at other periods because some school function came on Sunday. For several years if the general average was twelve to fifteen we thought it good, but two years ago the average rose very noticeably, and was twenty-two for the year.

There are forty-eight whom we regard as members, so that when ordering books for courses of study it is never safe to get less than fifty. The semi-annual entertainments at our home, and the annual class fotograf in December, bring out a large majority of all members. Some, for many reasons, will be absent for weeks or months (and are not counted members), but then will return for

regular attendance. Nearly four years ago a Middle School student was a member, but on graduation, removed to Tōkyō; last autumn, after three years, business brought him to Kobe again, and he rejoined the class the very first Sunday he was in the city. Some have been in the class consecutively for five, and more years; one of the foremost members, a clerk at the American Trading Company, has been a member for eight years, and became an earnest Christian within that time; many terminate connection only upon removal to other cities, or to foreign lands; former members hold positions in India, Siam Hongkong, and elsewhere abroad. Members represent many vocations; a large element works at firms, native and foreign; a considerable number are bank clerks, formerly from native, but now mostly from foreign banks; while another unit consists of public and private school teachers (eight); and some are students at various schools. One man is a dentist, who graduated at the University of Minnesota, and is a Presbyterian lay preacher on occasions (not our first one); one is a Waseda University graduate, who has been in the class five years; teachers in the Middle, City Commercial, and Prefectural Technical Schools are members; one man is overseer of one department of a great rubber-tyre factory, and assistant manager of several other departments; in past years the weather observatory, customs, post-office, railway, steamer and shipping companies, engine works, dockyards, and many other lines, have had their representatives. Even theological schools have had at least four members of the class; one, upon graduation from the Higher Commercial School left the class to enter a seminary, and graduates next March; another, who was clerk in the prefectural educational department, resigned, and is now in mid course at a theological school; another has graduated at an American theological school, and is now a teacher in the Dōshisha theological school. Two former members became Y.M.C.A. secretaries, one, a graduate of the Higher Commercial School, and now teacher at Nagasaki Commercial School; the other, a graduate of the department of economics, Dōshisha, is still secretary.

These men come to Kobe from many parts of the empire—Kyushu, Shikoku, Hondō. Some are Christians, some, not; every now and again one becomes a Christian, but quite a number leave without experiencing Christ. A record of attendance is kept, and last year several members had not mist a Sunday, when the class was in session. The class is un- or inter-denominational, and has been so nearly all the ten years. One of its most interesting members was a Church of England lad from a strong Buddhist home at Kiryu, Jōshu, who was a lay preacher during his student days, and after graduation from the Higher Commercial School, went to Bombay into business. One of the most faithful attendants for several years was a little Baptist lad, who graduated from the Technical School. One of the most prominent members now is a Presbyterian, while one of the public school teachers and a mission-school teacher are Methodists. Of course there are always *Kumi-ai* members, and a majority usually; one of those who had a perfect record of attendance, was such, holding an important business position till his promotion last September to be manager of the Moji branch; he afforded us very great encouragement, for he is a man who spent seven years at Cheyenne, and, moreover, was taught his first English by us at the Dōshisha. That a man who had his Dōshisha English confirmed by so long residence abroad, and a man of such long, active Christian experience, should so appreciate the class was something more than a passing encouragement. Another *Kumi-ai* Christian member, is son of a *Kumi-ai* pastor, and himself superintendant of the Sunday-school at a *Kumi-ai* church.

We have made it clear that the character of the class radically changes

from time to time. In June, 1916, the first Chinese young man entered the class, introduced by a Japanese member. Since then the class has been international. That Chinese is a most earnest Christian, baptized at the Foreign Union Church in the autumn of 1916. He has brought many more Chinese and one Japanese into the class, until now nearly half the class are Chinese, including several Christians. We believe every foreign bank in Kobe is represented by Chinese, and one of the teachers in the large Chinese primary school is an interesting member of the class, while a second (Christian) Chinese teacher at the Chinese Night School, and a graduate of the Presbyterian Canton Christian College, also attends our class. This twofold nationality lends great interest to the class—for us, at least. The characteristics of the two nationalities are an interesting study; the fellowship of the two is delightful, and a matter for gratitude.

The secret of success we believe consists in the influence and attraction of the home—speaking only of the human side—, of the social hour following the Bible lesson, and including a service of song led by Mrs. Stanford, *and* of an important factor we are prohibited from mentioning. It was our Miss Meyer (Mrs. Greene) who first impressed us by something she wrote about the power of the missionary home as a factor in our work; later, Dr. Harada, in an address in Hawaii, paid a very eloquent tribute to this same power. The censor, however, interdicts any further details.

We have used various courses of study in the ten years. We can not utilize the same courses and text books a second time, since some members continue in the class so long, but we repeat the same subjects, at times. We have studied the parables of Jesus twice, first by following largely Bruce's divisions, and printing the topics and references so that each member might be able to read and ponder the passage in advance, and, if absent, know what the subject would be the next time; then second, we used a book by Prof. Elbert Russell, who distributes the parables into symbolic and typical. We have been thru Mark and Proverbs in course; we have printed topics and references covering the outstanding events in Paul's life in the Acts and Epistles; we have used Prof. Parson's "Social Teaching of Jesus"; Horn's "Old Testament Stories" (Genesis to Samuel); we spent a year on Charlotte Adams' "The Mind of the Messiah" (least useful of such books); we have printed topics and references covering the Old Testament parables; and we are now studying Pres. Stewart's "Life of Jesus," a course for a year. We have found several of the publications of the National Board of the Y.W.C.A., of New York, helpful, but, with rare exceptions, such American books require a great deal of adaptation; much of their material presupposes, of course, the American background and education. But they often suggest a useful plan, and the teacher can draw from Japanese history, religion, customs, and contemporary events for illustrations. The parable about the Woman of Tekoah, for example, is enforced by dwelling upon the *giri* and *ninjō* so strikingly involved, and this helps to quicken the attention, and to fasten the central truth in the mind.

ARTHUR W. STANFORD.

General Notes.

Tsuchi no e, uma no toshi—the year of the horse, and fifty-fifth of the current "Cycle of Cathay."

* * * *

Mr. Daikichiro Tagawa, we believe, is a member of one of the *Kumi-ai* churches, Tōkyō. He was Parliamentary Under-Sec'y for the Ministry of Justice under the Okuma Cabinet, which want out in October, 1916, and member of the *Kenseito*, or Constitutional Party. About a year ago he wrote an article in a maga-

zine, *Rikken Seinen, Constitutional Youth*, in which, we understand, he discust the Elder Statesmen, and their relation to the Emperor and to the conduct of government. He was condemned by the entire series of courts, on the charge of *lése-majesté*, and the Supreme Court found three counts against him, sentencing him to five months' imprisonment and 100 *yen* fine. This may be called a *cause celebre*, and it drew a sharp criticism from *The Outlook* some months ago.

* * * *

"What's your program?" The educated, as well as the ignorant, are captivated by a word, phrase, or slogan. We recall a time when no clergyman was expected to speak or write without uttering something about the psychological moment. The word "program" is workt very hard these years by the educated. When Prof. Brown, of Union Seminary, was in Japan, he entitled his short course of lectures, directed to the maintenance of Christian faith in spite of the war, "The Christian Program," or something of the sort. When a member of our Mission was speaking to Dr. Smith and Mr. Warner about our need of more funds, they confronted him with the question: "What's your program?" The answer was easy, and it seemed to us that the visitors ought to have known it—the "program" then was to secure money enuf to enable our Mission to bring its workers and work up to the level of efficiency. The Mission had not been bluffing by calling for $25,000 on a theoretical program, by which we hoped to impress the public and secure the $5,000 extra we needed to bring us up to efficiency. We had askt for what we actually needed.

* * * *

The Students' Christian Literature Supply Society, is a voluntary one composed of individuals who organized in 1912, to supply a Christian monthly paper to students in the Japanese public schools of secondary grade. A paper, *The Morning Star* (*Myōjō*), is publisht expressly for this work, and at the end of last year, 60,000 copies monthly were supplied students free at 1,330 schools, with an enrollment of 410,000 pupils. The monthly expenses are about $150. We think the method of distribution is judicious, and even if some papers go to the dust bin, bonfire, or some more utilitarian, but wholly secular use, the work is one of the most admirable forms of seed-sowing by the use of literature. Not all, probably not many sections of Japan, are as *gwanko*, bigoted, as the following: "It's rather interesting from one point of view," writes a missionary, "as throwing a sidelight on conditions in the educational world in one section of the empire. For several weeks a missionary from Tokyo, of the Oriental So., has been in Okayama Prefecture distributing their literature, and holding meetings. In my touring in November, I ran across their tracks several times. They seem to have distributed their literature pretty generally, but whether everywhere to the school-children, I don't know. In the village of which I was told, they did. The booklet was, *Kami no Tamamono*. The teachers directed the pupils to bring them all to school and they made a bonfire of them in the yard, to the number of eighty copies. One wonders what kind of persons these teachers are, and where they got their education. Are we returning to the Pre-Meiji Era?" It will be understood that this case had no connection with the above paper, but only illustrates what happens to Christian literature sometimes, especially when it is sown broadcast and indiscriminately. It will be noted that the paper is furnisht to only about 15% of the students, not furnisht to all, and the permission of the principals is secured, while the class of students is above the primary.

* * * *

In so far as ringing the changes on the term "program" emfasizes the wisdom of having a well considered,

orderly plan for our work, we welcome the emfasis, and the implied requirement that we go further, and not only know "where we are at," but construct a plan that shall strongly impress outsiders, so that they, too, shall know at once definitely "where we are at"—construct an impressive, not to say a sensational plan —is a practical hint, to say the least. We have often wondered whether any considerable number of our Mission have any conscious theory—"program"—of foreign missions related to our existence and work in Japan. We presume many of the fifteen-hundred missionaries in the land have no program beyond doing the work their hands find to do, in the best way they can discover; they never raise the question whether their mission should work toward a definite time-goal, or toward an indefinite one; whether toward a definite quantitative, or qualitative result-goal, or toward an indefinite one. Now, there are, at least, two broad theories of foreign missions, which have been termed the "Church Extension Theory," and the "National Evangelization Theory." The first aims at the establishment on a stable basis, of a sufficient number of independent churches and allied educational and benevolent institutions, to ensure the self propagation of the forces necessary to evangelize the nation, and when that result is attained, the foreign workers are to withdraw and leave the native agencies to evangelize their country. For *many* years this was the theory of our Board, and it may be so still. One phase of this theory is to definitely set a time-goal for retirement, and then form a careful program of means and methods for reaching that goal. A mission would then constantly consider reinforcements and financial estimates and forms and places of work with reference to the end in view, and would constantly work to reach the time-goal, which, of course, could be merely a provisional one, but which would nevertheless lend decision and definiteness to the whole mission program. A prominent member of a certain mission has his own time-goal—to secure results that will warrant his mission withdrawing on its fortieth anniversary. Another phase is to have no time goal, but simply quantitative, or qualitative result-goal. This might perhaps be made as direct and definite in application as the former, but it is not likely to be so; it is more likely to result in an opportunistic policy, of which many missions are accused by home authorities. Whether a mission has attained a goal warranting retirement, leaves a certain wide margin for disagreement on the part of individuals. The second theory, or program, holds that a foreign mission should continue till the nation is evangelized, in the sense that we may call the United States evangelized. This also has two phases, of which one holds that a Herculean effort should be made to evangelize a nation in a single generation by pouring in the men, women, and money unstintedly. The other phase agrees upon the end sought, but leaves the time-limit indefinite. The former might be modified by fixing a time-goal varying all the way from thirty years to an indefinitely long period. What is your program for our Mission? Have *you* ever thought that the time has already come for us to plan to pull out? Have you ever tried to formulate a time-goal, or a quantitative, or a qualitative result-goal, when we ought to quit? Do you hold to the Mission's keeping on till the Japanese nation is evangelized? What's your program?

Personalia.

Misses Fanning and Harrison put in their Christmas and later at Tottori.

The first letter from Lt. Wellington Newell in France came thru last month.

Miss Pauline Rowland hied away to Sapporo for her Christmas and New Years.

Mrs. Frances Hooper Davis spent Christmas and after, with Mr. John Merle Davis and family, Tōkyō.

Miss Annie Lyon Howe reacht her home, Chicago, Nov. 9, and found her mother still alive, and rejoict to see her again.

Their Kobe friends were pleased to receive Christmas greetings from Mr. and Mrs. Hollis A. Wilbur, Y.M.C.A., Shanghai.

Miss Charlotte B. DeForest sought a brief respite during the holidays, with Miss Sherman, of the Presbyterian Mission, Matsuyama.

Mrs. Jennie Cozad Newell and Miss Cozad spent their holidays at Tōkyō with the Beams, but ran out to Maebashi and up to Karuizawa for a brief visit.

Rev. Frank Cary and family visited at Kobe for a few days, and then with Miss Alice Elizabeth Cary, spent the holidays at the home of their parents at Kyōto.

Walter Cary, M.D., has his own office at Toledo, O., and also acts as superintendent of Lucas Country Sanitarium, where Mrs. Cary occupies the position of matron.

Miss Rachel Parker Snow, of Watertown, Mass., whose visit in the autumn of 1916 and spring of 1917, some will recall, has sent Christmas greetings to some of our readers (XX. 2).

Miss Anna Lavinia Hill, at 1101 W. Adams St., Los Angeles, has returned from the Middle West, where she had spent most of her time since leaving us in Nov. 1914, to the Coast, where she is teaching "in a delightful school."

Rev. Geo. Emerson Cary was given three months' leave of absence on full pay, by his church at Holden, Mass., that he might engage in Y.M.C.A. work for soldiers, at Camp Mead, not far from Annapolis, Md. We believe he has already returned to his pastorate.

Mary Warren, on December 22, fell from a second story veranda at Miyazaki, striking some steps, partly stone, badly cutting her fore-head and nose, and breaking one arm twice near the wrist. All will be profoundly grateful that she escapt so mercifully, and is doing very well.

Miss Zoe Magdalene Rowland, whose visit to Japan in the summer and autumn of 1915, many of us remember, is a cousin of Dr. Rowland, and resides at Oneonta, N.Y., which is Paul Rowland's latest address. Miss Rowland has been sending Christmas greetings to some of us (XIX, 1—3).

Miss Frances Adelia Gardner, Moorhead, Miss., attended the Council meeting at Columbus, O., where she met Mmes. S. S. White, S. L. Gulick, Misses Denton and Curtis, and Rev. F. N. White, D.D., Sec'y of the A.M.A. Her nephew (Rev. Ray E. Phillips) and wife have been commissioned for South Africa. "I am well and busy with Red Cross work."

We would not imply that the Mission children are like the Bolsheviki and Maximalists, but Miss DeForest's printed letter, or second bulletin to the "second generation," shows that they resemble the above in one particular—in revealing secret history, more interesting than dangerous, tho some of it would have been dangerous if it had come to the knowledge of their parents at the time of its enactment.

Among the very loyal teachers of Kobe College is Prof. Shokaku Yamanouchi, who retired some years ago, after a service of twenty-five years. He lost his wife in mid-November last, and is far from well himself, since he suffers from asthma during the winter months. For fourteen years he has found it necessary to repose during the winter, in a sitting posture. He is one of the finest Japanese we have known.

Paul Rowland wrote his father gaily from Toronto, "John R. Mott at the National Convention of the Canadian Y.M.C.A. at Ottawa, a fortnight ago, spoke of a Russian general who had traveled all the way from the Caucasus to Petrograd to see him and to tell him of the splendid work of a young American named Davis, among the soldiers. The general said that the soldiers along his front were steadier and had better *morale* than the Russian armies on other fronts,

and he attributed it largely to the work of young Davis." Paul was in New York at last account.

Miss Katherine Alice Tristram, of the Church Missionary Society, Osaka, and principal of the Poole Girls' School, held the dedicatory exercises (*shinchiku rakusei-shiki*) of her new school-buildings at Momodani, near Tennoji, Osaka, on the 13th ultimo. Miss Tristram has spent many years in this school, which was on the old Concession at Kawaguchi. Those of our readers who used *The Sunday School Times* a generation back, will remember the helpful lesson lights by Canon H. B. Tristram, of Durham Cathedral, whose work on "The Natural History of the Bible" is of permanent value. Miss Tristram is a daughter of the author.

Some forty-years ago the name Hammond was known to many people in the United States, as that of a great evangelist. Miss M. L. Hammond, a sister, was our W.B.M. missionary in Mexico for many years. A recent card from her to Mrs. Stanford says: "I am thinking of you much in these days as I am reading 'Davis, Soldier Missionary.' I knew that he was a grand missionary, but had never known of his early life, and remarkable career as a soldier. What an inspiration to multitudes is such a godly life. I hope it will be widely read, altho in 'mission circles' books about Africa are the vogue this fall, in preparation for 'the great drive for Africa' this winter."

Our reporter has interviewed Miss Parmelee, but neither she nor we assume responsibility for what he serves us about forty years ago. When she came to Japan the "boys" of the Kumamoto band, some of whom were not far from her age, were her close associates, and, except for the very few foreigners at Kyoto, constituted her only English speaking society. She knew Dr. Neesima well and she taught Mrs. Neesima music. Mr. Neesima used to come to Miss P. for explanations of "obstruse" phrases in the first reader, which he taught. Mrs. Ebina and Mr. Yokoi's (then Ise) first wife were Miss P.'s close friends, and "a finer grained woman never lived than Ise O Miye San." The head of the Imamonsha kuruma stand—that tall, well-formed, dignified, gentlemanly man, who was a bearer of the imperial *norimono* in his youth (and who once told us that such bearers were compelled to trot on their toes, so as not to jar the rider by planting the foot on the ground), used to call Miss P. the *musume*, while Mrs. Taylor spoke of Miss P. and Miss Starkweather (who founded the Dōshisha Girls' School) as "the girls." These "girls" (now both living, we believe) taught the school-girls, who were the embryo of the above school, in the old Yanagiwara Yashiki (where the Davises lived), which used to be nearly opposite the east gate of the palace, under the big camphor trees and pines. Once Mrs. Taylor sent over for "the girls," some fresh, raw pork, a great rarity then; by mistake it was presented to the school-girls, as from Mrs. Taylor, and they ate it *sono mama de*, raw, because it was a gift from a foreigner, and they felt that propriety required its consumption. One of the girls confidentially told Miss S. that it was very *tsurai*, disagreeable to eat it, but there was no help for it. Nearly all the wives of the Kumamoto Band were Miss P.'s pupils, "and we loved them." Where now they hear the shriek of factory whistles at Kyoto, she then had only the moaning, sobbing, and quivering of temple bells. Maruyama then had the old pine trees like a ship in shape.

Shiteki Yaso: Critical Study of the Gospel in Harmony.

By Rev. KINSAKU YAMAGUCHI.

Pastor of Shimanouchi Church, Osaka, with preface by Tasuku Harada, D.D., LL.D., President of the Dōshisha, pages 570, 8°.

Price, *Yen* 1.80. Postage 12 *Sen.*

The Children's New Testament
Shinyaku Kodomo Seisho } By ASHIYA ROSON.

Second edition 300 pp. 8°. Price 80 *Sen.* Postage 8 *Sen.*

The contents of the Bible are written in difficult sentences, which are very hard for children to understand. For the spiritual training of children, the author has written almost all the words and deeds of Christ, in a simple, oral style, and expressed the meaning accurately according to reliable theories. The book is devided into fifty-three chapters, with equal amount of the contents in each chapter. It is a most appropriate book for use in family worship and Sunday-schools. A chapter is assigned as a lesson for each week, so that one may learn all the contents of the four Gospels in a year. Twelve beautiful pictures and maps are included.

Christ in Art
Bijutsujo no Kirisuto } Translated by KATŌ KAZUO.

New edition 250 pp. 8°. Price *Yen* 1.25. Postage 8 *Sen.*

Artists are working hard to delineate Christ's picture. From ancient times to the present artists have had great trouble to portray the divinity of Christ. This book is one in which the subject, Christ in Art, from ancient to modern days, is treated critically. It is an art history of Christianity. There are twenty-three pictures of Christ.

Young Luther
Wakaki Luther } By SATŌ SHIGEHIKO.

New edition, 8°. Price, 60 *Sen.* Postage, 8 *Sen.*

Luther was a fiery man; he was like a storm. Where is to be found a man with such earnest faith as his, with his keen conscience, with his wealth of feeling? The author is a man who has been saved by Luther, and has grown up into his present state through Luther's influence. The author's study of Luther is not ordinary, but involving his entire effort, and inspired by his conviction that the study of Luther is his mission in life. "Young Luther" was written for young men.

The Christian Belief
Shinko no Susume } By TSURIN KANAMORI.

Price 14 *Sen.* Postage 4 *Sen.*

PUBLISHERS: KEISEISHA, GINZA, TOKYO.

Postal Transfer No. 553 Tokyo.

Telephone, Shimbashi 1587.

Meiji Fire Insurance Co. Ltd.

ESTABLISHED 1889.

Capital Subscribed - - - - -	Y. 1,000,000
Capital Paid up - - - - - -	500,000
Reserve Fund - - - - - -	6,076,352

Fire Insurance Policies granted at moderate rates on property of every description. Policies written in English when so desired.

All claims promptly and liberally settled.

The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

HEAD OFFICE:

NO. 1 EIRAKUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

Michinari Suenobu, Chairman of Board of Directors.
Kenkichi Kagami, Managing Director.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XXI.

This paper is publisht on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

Subscription rates are as follows:—

In the United States:

Single copy one year	$ .60
Single copy five years, or five copies one year.....	2.50
Ten copies to one address, one year	4.50

In Japan

Single copy one year.....	¥ 1.00
Single copy five years	4.50
Ten copies for one year	8.00
Single copies, one number excluding postage	.10
Ten copies of one number to one address excluding postage.....	.80

Japanese postage stamps, or international reply coupons purchasable at any post-office, will be received in payment of small sums.

MISSION NEWS may be obtained of John G. Hosmer, 14 Beacon St., Boston, Rev. E. L. Smith, D.D., 4th Av. and 22d St., N. Y. City, Rev. A. N. Hitchcock, D.D., 19 South Lasalle St., Chicago, and Rev. Henry H. Kelsey, D.D., 417 Market St., San Francisco, Calif.

ALL MONEY ORDERS should be made payable at the Sannomiya Post Office, KOBE.

Send all orders or communications to ARTHUR W. STANFORD, Editor and Publisher, Kobe, Japan.